Wa.

527 241 risk, and one must tread warily and devoutly. Observing all the rites and showing respect for the most important thing of all, food, is the proper thing.

[782] There are also feasts to ask for rain (held at the korke), and against widespread illness (also at the korke), for a new korke, for a new kebang, and for a new "big house."

Note that most of the agricultural rites occur in the fields.

Once in about every nine to ten years they have a great thanksgiving feast, if the crops are good.

[851] A small feast is given when a child is born, but there is no animal sacrifice. If twins are born, however, an animal is cut. Note the gladness displayed at the increase or income of any kind whatsoever, including an additional human being.

[585] There is no marriage feast at all in the old adat.

The biggest feasts are those held at harvest, for a new korke, and the thanksgiving feast.

[171] Note that the Toradja have the thanksgiving feast too, and I saw the start of it there.

[346] The new korke feast is now given when they have a new church!

346 614 177 Note the way that the church links with the old cult. I remember almost the first thing I heard here was from the priest who said that the new church is being partly paid for by selling the tusks of the families whose carelessness caused the fire which burned the old church. He also said in the church, both in the old and the new, there are the signs of the four main suku. They have their place in the church. And I suppose they will cut up animals for the new church too. If so this sort of takes the wind out of the argument against constructing a new korke, namely, that it would cause too much of a waste of animals.

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husband	rona (non-vocative); the vocative term involves primogeniteknonymy: "ema of" (first child's name); before a child is born the vocative consists of the personal name of the husband; but after a child is born the wife always uses the primogeniteknonymy, unless she wishes to insult him, when she uses his personal name. This might happen in anger, implying, I suppose, that he has no child.
wife	vina (non-vocative); the vocative uses primogeniteknonymy: "ende of" (first child's name); before a child is born the husband uses his wife's personal name; but after a child is born he always uses the primogeniteknonymy term, unless he wishes to insult her, when he uses her personal name. This may be used, for example, in anger, implying, I suppose, that she has no child.
husband's father	amang
husband's mother	inang
wife's father	amang
wife's mother	inang
wife's sister	vina (non-vocative), kae--ase (vocative).
wife's brother	kesah
husband's sister	ipar

We

844 graves or go to funerals. The umbilical cord is not cut until the placenta is out. In doing this a knife of bamboo is used. In fact, they use five bamboo cutters. They cut with the first four a little, and then throw them aside. The fifth bamboo knife cuts through.

846 614 [851] When the child is born, a man (maybe the father) comes to the house and bangs five times on the wall from the outside with a spear, and asks, "Boy or girl?" (The assistant said he banged the spear himself.) The word used for boy means "kampong child"; for girl "outside child," reflecting that the former will swell the population of the kampong, but the latter will leave the kampong on marriage. The placenta is put in a box with ashes, along with the umbilical cord (mba'u means placenta with cord). The box is hung in front of the house until it falls apart and disappears. He says usually a dog or some other beast finally eats it up! However, this holds for some va'u only. Other va'u throw the afterbirth in the river, and others bury it. Thus the custom in Pau is hanging; Pongkor buries, Veol throws in the river, Tjepang throws in the river.

805 The calendar starts with planting. They count the months thereafter. The year has ten moons. The two moons extra (May, June, July period) are not counted. They are "empty." (This may explain the confusion Papajungan had in explaining the Toradja calendar, because there too they had extra, unnamed months.)

The ten months, he said, are named. This is unclear, because later it seemed that he reneged on this at Anam when I pointed out that Anam was just having a New Year feast at the end of January, while other kampongs had had theirs long since. Maybe they just count from the planting time, and the "New Year" feast does not take place at the start of the counting, but is just